

University of Tampere

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What is there in the field?

Teachers' view of the ethical challenges in education export

Faculty of education and culture
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Abstract

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This research concentrates on analysing the ethical challenges present in the education export process, particularly on identifying and defining them. The emphasis is put on examining teachers' visions on the matter, and their lines of action when ethical challenges occur.

The data was collected by using the method of empathy based stories. The analysis conducted is qualitative content analysis. The process of data collection was fairly difficult because the frame stories and the topic were considered too hard to answer, according to some participants. The data (N=27) was collected from professionals, i.e. teachers who work with education export. The requirement for the participants were that they need to have some experience of teaching or training in education export. All in all, there are 26 written stories analysed based on two different frame stories.

Some participants questioned the meaning and connotations of *ethical contradictions*, some of them claiming they do not exist in the education export field. This fact constitutes a solid reason why these ethical challenges need clarification. There is evidence from the data analysed to support the existence of a variety of these ethical challenges. This also demonstrates that the concept of *ethical challenge* is rather broad. In the analysis, the ethical challenges are defined based on the experiences of the participants. There is no former research conducted about ethical challenges in education export. However, some factors, such as cultural sensitivity, appeared in most of the stories.

These results present a general overview of the existence of ethical challenges in the field of education export. They also explain how professionals try to solve the ethical challenges when they occur. The aim is to create a field that professionals on the field can use for discussion about ethical challenges. The analysis of the data also indicates that ethical challenges should be considered further during the education export process.

This study tries to arise awareness among professionals to reevaluate their own ethical choices during their work. Some of the teachers expressed their concern that the education export process may not be able to be conducted as ethically sustainable.

Key words: Education export, ethical challenges, agency, method of empathy-based stories

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Content

Introduction 2

Culturally sensitive interaction..... 2

Marketisation of education and agency..... 2

Research material and methods 3

Results..... 5

Discussion..... 8

Sources..... 11

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Artikkeli on hyväksytty tieteelliseen vertaisarviointiin Anna Rytivaaran, Saaga Härkösen ja Jari Eskolan toimittamaan ja Tampere University Press:in kustantamaan *Kasvatustieteilijän ammatillista ja eettistä identiteettiä paikantamassa* -teokseen. Teos koostuu eläytymismenetelmää hyödyntävistä tutkimusartikkeleista. Niinpä yksittäisissä tutkimusartikkeleissa – kuten tässä – menetelmän perusteet oletetaan tunnetuiksi ja siksi niissä ei toisteta perinteistä eläytymismenetelmän kuvausta tyyliin (*esim. Eskola 1997; 1998; Eskola & Suoranta 1998; Saaranen-Kauppinen & Puusniekka 2009; Wallin & Helenius & Saaranen-Kauppinen & Eskola 2015; Eskola & Mäenpää & Wallin 2017; Eskola & Virtanen & Wallin 2018; Wallin & Koro-Ljungberg & Eskola 2018; Rytivaara & Wallin & Saarivirta & Imre & Nyyssölä & Eskola 2019*)

What is there in the field?

Teachers' view of the ethical challenges in education export

Eva Kandelin

& Milla Kinnunen & Jyri Lindén & Jari Eskola

Introduction

The term *education export* is controversial. It is challenging to determine whether it is possible to export something that is an essential part of a society and its structures. The Finnish basic education is often considered the most attractive factor of the Finnish educational system. However, it may be challenging to adapt it into another society as a working entity. (Sahlberg 2012, 18.) The objective of this study is to identify and clarify the ethical challenges that educators on the field encounter. The emphasis is on the point of view of the teachers: How do they act in situations where ethical challenges are encountered?

Education export refers to a transaction that includes education, educational systems or the transfer of a piece of knowledge on education. The receiving party is willing to compensate for these transactions. Education export not only requires branding and business knowledge, but also new methods of thinking (Ministry of Education and Culture 2016, 2–3). Education export also refers to the international interaction of education. It is an extreme form of education as international interaction because it is a form of commercial interaction. Another extreme form are the different kinds of co-operation projects. The emphasis of education export is increasingly placed on commercial education export and competition between different parties. (Vanhanen 2013, 36.)

In addition, education export is trade. Project and service branding is constructed to attract buyers to purchase education export. The buyers can be from a private or public sector, such as international organisations, education authorities, higher education institutions, private persons or companies. (Juntunen 2009, 26.)

According to Schatz (2015), it is challenging to define what is considered education export in the Finnish context. Schatz defines education export in Finland's case as an intentional business transaction between countries, including educational practices, services and materials. (Schatz 2015, 330.) Education export is a broad concept. The provision of commissioned programmes abroad is one of the most typical forms of education export. This refers to the actions of the 'delivering' party: People travel to the receiving country to teach or share knowledge. (Lönngqvist, Laihonon, Cai & Hasanen 2018, 356.)

Finnish Council of State has formulated various strategic guidelines for education export. In addition, Ministry of Education and Culture has indicated areas where these guidelines enforce education export: knowledge, partnership, governance and legislation, networks, growth programmes as well as funding. There is also a demand to increase the number of professionals in the field and to make Finnish education more attractive. (Ministry of Education and Culture 2016, 4–5.) It has been noted that there should be more talk about ethics in education export, and the conversation about it should be more open (Ylitalo 2019). This can mean that there is a lack of tools for discussion or maybe the topic itself is considered too hard for discussion.

However, these guidelines ignore the ethical point of view of exporting something from one culture to another. The demand for Finnish education export emerges from the fact that Finland has received high scores in international standardised examinations. The excellence of the Finnish educational system is internationally known. Thus, Finland aims to spread and monetise its education products for all levels of education. (Delahunty, Phusavat, Kess, Kropsu-Vehkaperä & Hidayanto 2018, 26–27.)

Creation of trade services out of education is not a new phenomenon in the field of education. The development of education export, especially in the higher education sector, is a national objective of Finland. Developing education export has been a national strategy of the Finnish Council of State since 2010. (Sahlberg 2012, 20.)

Nevertheless, when we discuss the uniqueness and excellence of the Finnish education, we should remember that it is not created solely by the Finnish government. There are also some supranational organisations that affect its creation. The Organisation for Economic Co-operation and Development (OECD) has a steering power of information and employs methods including indicators and surveys. OECD practices certain policies that have been proven to be supranationally effective. OECD does not have legislative authority to make decisions but it does have influence on the policy-making of different countries. (Rinne, Kallio & Hokka 2004, 475–477.)

Culturally sensitive interaction

Is it justified to export something that does not reflect the cultural norms and values of the receiving country? Bowers (2005) discusses Western cultures that colonise impoverished countries. Nowadays there is a constant process of introducing the patterns of thinking and values to the education systems of non-western cultures (Bowers 2005, 2–3).

Previous research suggests that when engaging in education export, the focus should be on how the cultures meet each other. Cultural sensitivity has to be present in these activities. The intention is to perceive teaching from the point of view of the other culture. (Linden & Himanka 2018.) Cultural sensitivity refers to the skills of awareness and acceptance of a person in regard to understanding cultural differences. These cultural differences can manifest in values, traditions and in social interactions between cultures. Moreover, cultural sensitivity is the capability of a person to adapt to different cultural circumstances. (Wills 2014, 292.)

One phenomenon that is often compared to education export is transnational education. These are both international forms of education. Nonetheless, it is important to understand that education export and transnational education describe different phenomena. Transnational education can be described as mobility between education programmes and providers from different countries whereas international education focuses more on the mobility of students. (Knight 2016, 36.) Transnational education refers to education delivered to students who are located in another country. It is delivered by an institution that is based in another country and is the allocation of educational resources across borders. Transnational education is mostly funded by student tuition fees and is dependent on the students' solvency. This is one factor that differentiates it from education export, where the funding can be collected from different parties. (McBurnie & Ziguras 2006, 1–3.)

In transnational education, issues arise in the context of cross-cultural teaching and learning. There are issues in the adaptability of educational programmes, misunderstandings in expectations, as well as differences in learning trends and communication culture. When these are combined with the teachers' low level of experience in the new culture, the process of teaching becomes challenging. (Djerasimovic 2014, 205.) These same issues also exist in education export when teachers are sent to teach in a new cultural environment.

The people who partake in the processes of education export, for example in the processes relating to new knowledge, pedagogies, learning tools and degree programmes, are often teachers or other professionals in the educational field. These people are therefore part of the process of education export: They teach in different environments and provide Finnish expertise. What types of ethical challenges do they have to encounter in the field?

Marketisation of education and agency

There is a connection between education export and marketisation of education. After all, education export also contributes to the 'markets' of education. Business practices and

principles require education institutions to respond to their demands. This means that competitive schools are also customised to be increasingly attractive. In general, this phenomenon raises an ethical challenge. For example, universities may provide degrees to specific work positions. Simultaneously, the relevance of critical and abstract thinking decreases because the degree does not include challenging and meaningful discourse anymore. The students are not able to be reflective. Receiving higher education was created to be a learning process. Nowadays, it is a product that has an economic value. If the acceleration of marketisation of education continues, the time might come when academics will only be training for working life. (Natale & Doran 2012, p. 187, 195).

The emphasis of this research is on the experiences of individuals who work in the field of education export. The data describes the opinions of the individuals and their evaluations of their own level of success in the projects. Agency and possessing agency signify one's abilities to make choices at work. In other words, whatever the work situation, having agency means relying on one's own personal values and hopes when deciding the ways of action. (Vähäsantanen, Hökkä, Eteläpelto, Rasku-Puttonen & Littleton 2008, 133.)

Teachers should adjust their work according to the new situation that they encounter in their teaching. The level of perceived agency will have an impact on the response the teachers have to the situation. The more perceived agency, the more one's own choices can have an impact on the choices made in that situation. (Ketelaar, Beijaard, Boshuizen & Den Brok 2011, 275.) In this research, agency is illustrated when the participants describe their own experiences on the challenges and how the challenges are solved or unsolved.

This article concentrates on the ethical challenges and dilemmas that teachers may encounter in their work in education export. The purpose of this study is to help professionals in the education export field to reconsider their ethical decision-making and to understand what ethical challenges they can expect before they begin working for a specific project.

The research questions are:

- (1) What ethical challenges can a teacher or an educator encounter in the field of education export?
- (2) What kind of decisions regarding ethical challenges might a professional have to make during education export?
- (3) How might the ethical challenges be managed?

Research material and methods

The method employed in this study was a method of empathy-based stories. The research material was collected between December 2018 and February 2019. The material was collected mainly via e-mail and a link to a separate e-form was provided. The request to participate was also shared on the social media platform Facebook in a group for people working in the field of education export. This group holds over 700 members.

There were two different variations of the frame story. The people who received the e-mail were informed to only answer to one e-form, depending on the first letter of their surname. The people who answered to the frame story were professionals who work in the field of education export as teachers or educators. These people were selected because the frame stories were considered easy to comprehend for the people who have experience in education export. In addition, this arrangement was established to maintain the good quality of the answers. The whole process of data collection lasted for approximately three months.

The e-mail was sent to almost all universities in Finland. It was sent to a person responsible of education export in each university. The e-mail was also sent to many universities of applied sciences and to different organisations and private companies of education export. Many people who replied to the e-mail introduced additional contacts, to whom the e-mail was later sent. The covering letter included a prerequisite that the respondent should have some

experience of working and conducting education export outside of Europe. This experience was required because the first author considered there to be greater ethical challenges in the countries where the culture, customs and habits were considerably different in comparison to Finland.

The topic and the method of the frame stories caused discussion. Some of the members of the previously mentioned Facebook group enquired about specifications for the situations and the method. People also discussed whether it was possible to respond to the frame stories at all.

The method of empathy-based stories does not necessarily describe a person's own experiences or reality. The idea is to describe what could have happened according to this described situation or what happened before it. (Eskola, Virtanen, Wallin 2018, 64.) Some respondents stated that the idea of describing a situation or a 'case' was very challenging to comprehend. Some people wrote that they had never encountered these challenges or that it was difficult to create one's own case without any experience.

The most effective method to recruit people to participate appeared to be by reaching one person who was willing to answer. This person then shared the information with his or her colleagues. It was rather challenging to motivate people to answer and therefore the material analysed is somewhat scarce. However, it is substantial enough to analyse the content.

The e-mail included a short introduction to the topic and a brief description of the process. It did not include any hints about the situation described in the frame story. The frame stories were written in Finnish. Therefore, the answers are in Finnish. There were no background questions in the answer sheet because the people, to whom the request to participate was sent, were already from the somewhat same professional group. The answer sheet only included the frame story and the place to answer. No specific research permit was enquired. The respondent's decision to answer is considered to suffice when there are no under-aged respondents or particularly sensitive questions.

The variant of the frame stories is whether the teaching or its content caused opposition or not. This variant was chosen because it could have impacted the stories and how they were written: For example, it could have had an impact on the descriptions of the different countries of the projects or on people from different age groups. Before sharing the frame stories to the different parties, the frame stories were modified by the authors multiple times. The frame stories used were the following ones:

You are working as a teacher in a Finnish education export project outside of Europe. During the training, you consider there to be ethical contradictions when it comes to the culture and practical skills of the participants. However, it does not raise opposition against the training. Imagine the situation that in your opinion caused ethical contradictions and describe how you would act in this situation.

You are working as a teacher in a Finnish education export project outside of Europe. During the training, you consider there to be ethical contradictions when it comes to the culture and practical skills of the participants. It raises opposition against the training. Imagine the situation that in your opinion caused ethical contradictions and describe how you would act in this situation.

The data was mainly collected by the first author of this article. In addition, some co-writers shared the e-mail and answer sheet with their work colleagues. This was because the research questions were considered to be so important that if the respondents were aware of them and could have an understanding of the type of data on which the study would focus, the respondents would be more likely to answer.

The data consists of 4447 words. The first frame story has 16 answers and the second one has 11 answers. The average length for one answer is 165 words, but the length varies a lot. Only one of the answers discussed a case where the writer had never encountered the situation which was described. It is excluded from the analysis. Thus, the second frame story has 10 answers

included in the analysis. The data was held in the writer's computer which is secured with a password. Later the data was printed but kept in a safe private environment.

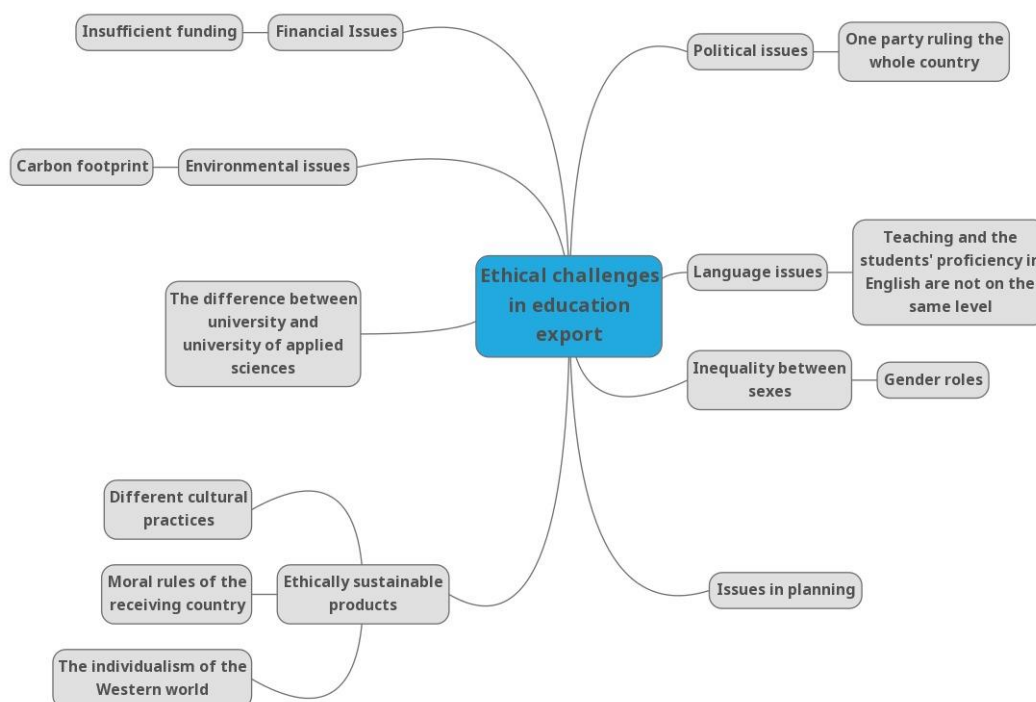
Results

The material is analysed using qualitative content analysis. Although the method of empathy-based stories did not always function, the results include a great amount of data which answers to the research questions. Because the variant is not considered in most of the stories, the analysis is based on all of the data. The difference between the two different frame stories is not examined.

The mind map below describes the results in a visual form. It gives an overview of the data of the 26 (N=26) written answers. Reducing the data was challenging because the data was so diverse (Tuomi & Sarajärvi 2018, 122–123). The different factors presented in the mind map demonstrate the broad extent of the data. The answers are numbered to help the process of analysis.

For the purpose of discussion, it is important to be aware of to which phenomena the ethical challenges in education export refer. During the process of data collection, there were many prejudices against the research setting. Some respondents requested more details on the definition of ethical challenges, some stated that the frame story was unclear so they decided not to answer and some mentioned that it required an excessive amount of time to give a decent answer to such a challenging question. However, some respondents also stated that the topic was worth researching and that they were looking forward to the results.

During the data collection via the Facebook group, the assignment appeared to be excessively challenging to comprehend for some people. A member of the group wrote that they had a conversation about this research in their working community and that they could not comprehend how to answer. 'Ethical contradictions' appeared to be the most challenging part of the frame story. Nevertheless, the post in Facebook raised discussion which indicates that it is important to research the topic: Some of the professionals in the field do not understand any associations about the 'ethical controversies' mentioned in the frame story



MIND MAP 1

The mind map above defines the ethical challenges in education research. It creates a network that can be employed as a medium for discussion. There are described themes that are created based on the data. The findings from the data are combined by searching a factor which the answers have in common. Although the answers were very different from each other, factors were combined to create themes. (Alasuutari 2011, 40.) The themes of this research are created by considering the cases that discussed the specific factor.

The broadest theme created (n=12/26) was named *Ethically sustainable products*. The other themes were significantly smaller. This theme includes the description of the issues of introducing new values to a new culture, the methods of introducing something to a country where equality and democracy do not exist, issues with human rights, corruption, cultural differences, religion and dominance in a specific hierarchy, a western model of individualism as well as religion and physical punishments. One respondent described the issue of bringing the 'full package' from one country to another – an issue which can be perceived from all the stories in this category – as the greatest cause for ethical issues:

This kind of situation can arise, for example, when we go from Finland to the receiving country to teach using our ready-made education product/package. We do not listen to the needs and wishes of the receiving country and the people that are to be taught and we think we know the best.

An interesting notion was mentioned in one story regarding the use of music and religion. The discussion is about cultural differences.

The use of music is problematic. For me, it is one of the most efficient sources of motivation but in some Arabic cultures nearly all western music is banned. I did not want to stop using music completely so I asked whether someone wanted to go outside of the classroom when we listened to music but nobody wanted to do so.

An informative observation is also found in one of the stories describing how it is often nearly impossible to estimate the social circumstances of a receiving country.

In education export, it is rarely if ever possible to conduct actual operational research in which the local situation as well as the values and ideas of the people can be understood and respected and where it is possible to begin to form the process of change. At least in my own work the so-called 'white man's' a rather arrogant attitude has been visible, even though the outcome has been great and the participants have received significant improvements into their own pedagogic thinking.

Only four (n=4/26) respondents mentioned that *language* is one challenging factor. One example describes a concern about whether the students are able to pass the course or not because their level of English is not sufficient to write a final work in English. This raised questions on why these students had been accepted into this programme in general even though the selection process into the programme was strict. This also led to questions on whether the quality of the teaching from the exporter's side was insufficient in its quality.

Many of the stories also suggest methods to solve the challenges that have been encountered. The frame story asks: *How would you act in this situation?* This answers the second research question which is: *How might the ethical challenges be managed?* A typical scenario on the resolution of the ethical challenges that are encountered is presented next. The description includes typical elements of the solving process (Saaranen-Kauppinen & Puusniekka 2006).

The first figure below describes the type of scenario in which an ethical challenge is encountered according to the data. This is the most typical scenario highlighted in the data (n=13/26). The second figure is an example of one scenario from the data.

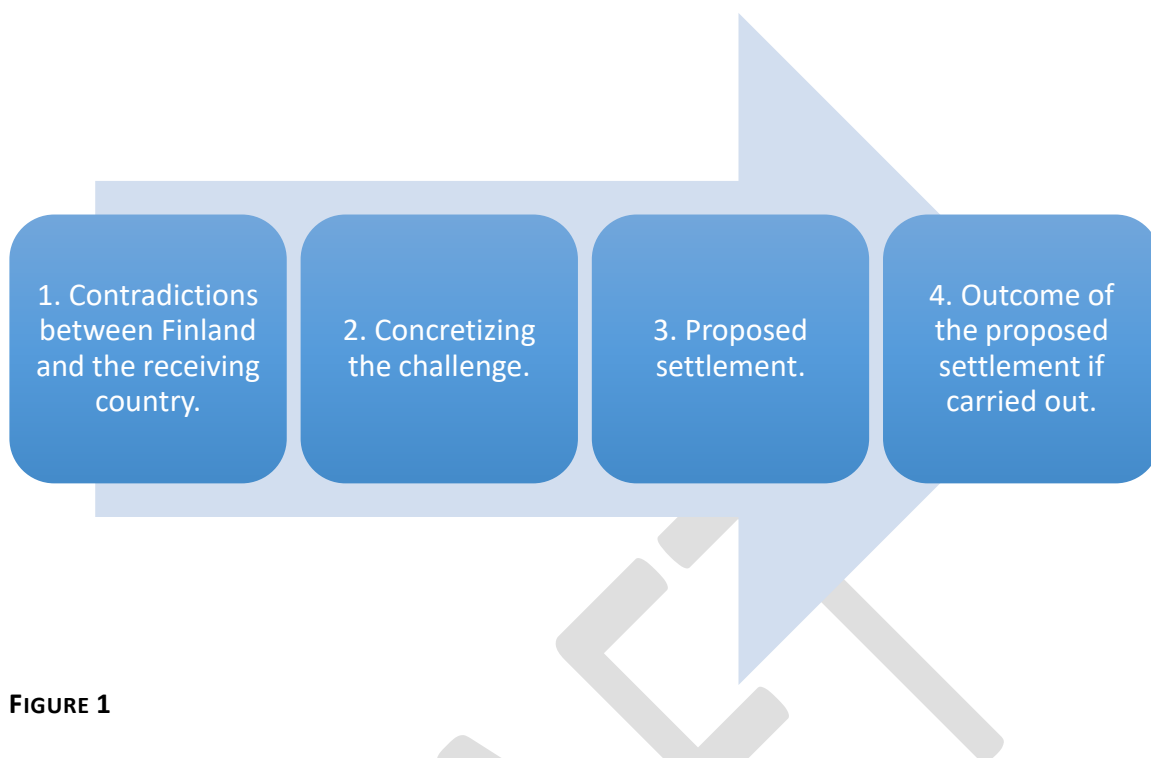


FIGURE 1

Firstly, *Contradictions between Finland and the receiving country* refers to the challenges that relate to, for example, culture, equality, hierarchy, teachers' rights and the transfer of 'full package'. These are descriptions on a general level: They are descriptions that are usually mentioned in the beginning of the stories. There are descriptions about cultural differences, western individualism and problems about power and responsibilities of a teacher. Some of the participants in this study wonder what remains of Finnish education if the basic values, such as equality and democracy, are omitted from the exported product. Is it possible to export education products when the values that the products are based on are non-existent in the receiving country?

Secondly, the figure mentions *Concretising the challenge*. This refers to the description of the concrete ethical challenge that is encountered in the field. These can include descriptions on religion and situations where the challenge disrupted the teaching. In addition, it can refer to questions about courses of action, such as physical punishments of the children, or situations where the skills and knowledge of the students cannot meet the requirements to pass the course. One significant challenge is also the difference between languages.

Thirdly, *Proposed settlements* are discussed. How do teachers or educators solve or attempt to solve these challenges? A great number ($n=13/26$) of respondents stated that to solve these challenges, there must be interaction between different parties of the project. Conversations with students, local teachers, headmaster, parents and colleagues from Finland appear to be one of the main actions to a proposed settlement. Some claim that ethical contradictions require discussions that reveal the contradictions for both parties. Reflections about the person's own culture in the receiving country are also important.

Another frequently proposed settlement is the teachers' ability to adjust to specific circumstances. This means the ability to modify pedagogies and the ability to radically change a point of view in teaching, for example, to achieve the same perspective with the students. It can also refer to the ability to reconsider one's own motives for the project: The motives can be financial or stem from the objective of professional growth or from the objective of making the world a better place.

Thus, the ethical contradictions can be avoided or solved through discussion and dealing with the other actors. We have also done a lot of knowledge exchange with colleagues between universities.

Cultural sensitivity demands that a person recognises their own cultural values and prejudices and explores when interacting with the cultural other. It signifies acceptance of a different culture and also refers to a person's own will to know more about the cultural other. In other words, cultural sensitivity requires recognising one's own values and simultaneously being open for new cultural phenomena. (Wills 2014, 292.)

The second figure gives an example of culturally sensitive actions. The teacher in this example does not take the norms of the country for granted but instead tests new methods sensitively. This outcome proved positive because it enabled two different cultures to co-operate through testing courses of action from both cultures.

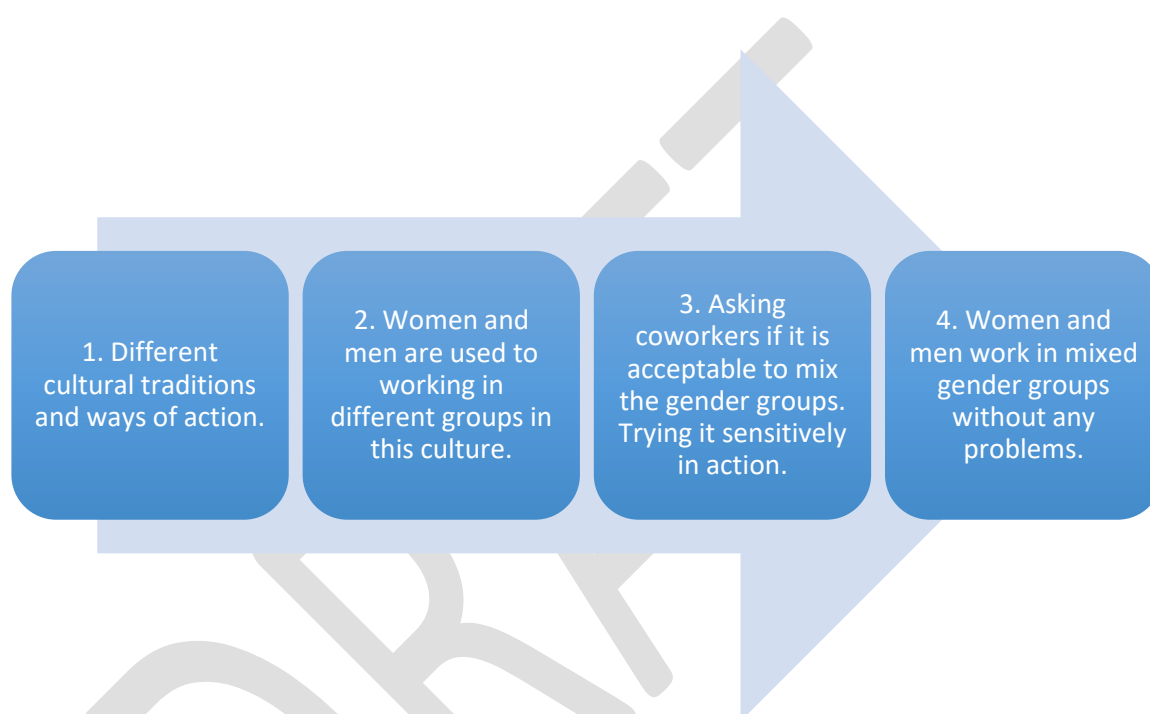


FIGURE 2

The outcomes of these proposed settlements often remain unclear. However, some explanations to the outcomes arose after the implementation of the proposed settlement (n=3/26). Changing the style of action can either develop the outcome to be satisfactory and functional or to cause the teacher to realise he or she could not change the outcome even though a different method was tested. Outcomes can include students submitting unclear final works or not submitting final works at all.

Discussion

The purpose of this research is to give more attention to the ethical challenges and ethical decision-making in the work of professionals in education export. This research can have a practical influence on the work of professionals in the field. In a theoretical sense, the research creates a platform and methods for the discussion of ethical challenges in education export. Due to the significant amount of feedback during the data collection process inquiring more specifications for the definition of *ethical challenges* in the context of education export, it is justified to claim that this platform for discussion about ethical challenges is needed.

The method of empathy-based stories requires a minimum of two variants of a frame story. This variant should have an effect on the answers that are based on the frame story and the afterwards evaluation of how much the variant changed the answers. (Wallin, Koro-Ljunberg & Eskola 2018, 4.) However, in this research the variant was hardly ever considered. The data presented the challenges that were experienced and the methods to manage them. However, the sentence about opposition was often ignored. Perhaps this was because the challenge described in the stories was considered so important that the question about opposition was not perceived equally important.

A certain type of despair is evident in the writings of the participants. If there are no methods to participate or influence one's own teaching, the level of professional agency declines. When this 'subordinated' agency is enforced, how does it affect teaching? When educational changes are intended to be performed, the teachers' commitments to fulfilling the objectives can be threatened. (Vähäsantanen 2014, 2.)

Education export strives for somewhat of an educational reform. Based on the data, there are doubts about the students' abilities to pass the course, the quality of the programme, the teaching itself or whether the teaching is comprehended in the classroom or not. These factors result in a situation where the teacher questions him or herself as a teacher and as an enforcer of change. One of the participants wrote: *I hold back my words about the pent-up anxiety that emerges in a massive change like this: An individual educator is like a needle in the haystack.* Could this lack of professional agency in teaching result in greater challenges in education export? This can lead to the questioning whether one individual can handle the ethical contradictions in teaching.

Are these ethical challenges something to be solved before going to a destined country or is it possible to solve these challenges before arriving to the destined country? It is obvious that the challenges can appear in different stages of education export. Some respondents claimed that these ethical challenges could be avoided with sufficient planning before going to the destined country. However, the data indicates that there are also situations that cannot be detected beforehand and thus decisions need to be concluded without planning them beforehand.

In the method of empathy-based stories, it is rather common to use one's own imagination for the creation of stories. In this research, many people wrote their stories based on their own experience. The results indicate that some respondents had never experienced the situation described in the frame story. Therefore, they did not answer to the frame story but decided to write about their own experiences. When the researcher presented the frame stories, the first sentence began with the word 'imagine'. In the Finnish version this word was not employed because it was not as necessary as in English. However, people have a tendency to write based on their own experiences because imagining requires more cogitation.

The method of empathy-based stories is considered a method ethically sustainable. It enables the respondents to answer without considering any external factors. (Rytivaara, Wallin, Saarivirta, Imre, Nyssölä & Eskola 2019, 6.) Before the beginning of the research and data collection processes, research ethics were carefully considered (Finnish advisory board on research integrity, 2012).

During the process of this research, the researcher discussed the actual challenges of ethical contradictions in education export with different people, participants and other professionals. Many people questioned whether these challenges exist. Some people stated that these ethical contradictions appear in the planning stage already before the actual teaching. However, the data indicated that there are different stages during which the ethical contradictions can appear. It is hardly ever possible to predict everything that might occur in the field. In conclusion, it is evident that there are different challenges that have to be taken into account in planning and in practice.

The position of teachers in Finland is unique. When discussing the success of the Finnish education, most people who are aware of it mention the teachers and their professionalism.

However, if a Finnish teacher was ordered to teach in a foreign country, it would not necessarily improve the learning outcomes even after a long period of time. This is because the different education policies limit the methods how teachers use their knowledge, experience or passion. (Sahlberg 2014, 137.) Therefore, if a teacher goes to a destined country for a certain project, the cultural differences and the cultural norms for a teacher in the classroom as well as the educational policies of the country limit the teacher's work.

In conclusion, the data collection process demonstrated the unawareness people have of the ethical challenges that exist in education export. However, those who were aware of them described them carefully but also expressed their concern about the possible outcomes that can occur if the ethical challenges are not identified. If the professionals in education export do not consider ethical challenges in education export, it is obvious that it can result in disastrous outcomes. For instance, ignoring the ethical consideration only results in the transformation of knowledge, which is not an objective in Finnish education.

In the context of education export, worst case scenarios could include unsuitable methods of teaching, language that nobody in the class understands or processes that do not create new knowledge for the receiving party. When doing education export from Finland, perhaps one idea could be to inform the people in the destined country on which values and norms the education export is founded. A question that is highlighted from the data is accurate: *What remains in the Finnish education when the democracy and equality are omitted from the Finnish education system?*

Exporting something that is originally Finnish and designed to function in a Finnish context will inevitably reveal challenges when attempted to adjust into another country and society. Discussion on ethical challenges in education export raises the questions if it is possible to predict these challenges and if the professionals are capable of perceiving them. If the answer is negative, is it possible to solve these challenges during work in the field?

Firstly, the teachers in education export need the terms and methods that they can employ for the discussion and evaluation of the ethical challenges. Should there be more emphasis on ethical challenges before teachers already teach in the destined country? In other words, should there be more discussion, and even training, on the possible ethical challenges available in their home country? It is not meaningful to state *the end justifies the means* when discussing education export. Although, the outcome may be the desired one the methods employed may not be the desired ones.

A great number of possibilities for research remain in the whole phenomenon of education export. Especially the ethical challenges provide a topic that can be researched from many different perspectives. This research takes action and opens the discussion. Why not conduct research on the difference between ethical challenges in planning and in teaching in practice, as some participants in this study suggested? Having identified these challenges, it might be useful to create methods for the prediction and management of the challenges.

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